5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

taken up by Vri-rtee. He was married and there was at 000
least one little girl at that time old enough to take notice of the visitor. Whenever any important move was to be made by the people, the advice to be finally followed was given by the father of this little girl. In writing of this fine man one remembers a remarkable verse in the Old Testament which describes a certain "captain of the host of the King of Syria, a great man with his master, and honourable, a mighty man of valour," and then a tragic end to it all, "but he was a leper." This terrible verdict was later on to be passed on the tall, upright Nosu chief of See-tieh. In the days, however, when I was there, no one dreamed that such a fate was in store for Vri-ntee. If there is one thing more 164 •
dreaded than another by the Nosu, it is the disease of leprosy, which is all too common among the peoples of West China. So dreaded is this disease that in some provinces the Chinese officials have begun to adopt the barbarous plan of killing all the lepers off. Usually this unfortunate class of sufferers is allowed to wander all over the country-side, begging their way, and causing terror to many people. Some of the more advanced and hardened of these leper beggars adopt means to terrorise people. They will gather in a band at any house where a wedding is to be celebrated, and refuse to leave until they have been paid a good sum of money. How to deal with these folk is one of the many problems facing China. She has so far shirked this and all similar problems, but the time has come when she will have to deal in earnest with all these social questions which mean so much in the life of a nation.

A few years after my stay in See-tieh Vri-ntee discovered 757
a sore on his body, which did not disappear as the days and

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stopped when anyone of importance intervenes. It is said also that women can readily stop a fight between two men. If two husbands are trying their strength on each other in a way that threatens to have dangerous results the wives will come and lay hold each of the head-poke of her husband. The man stops at once at this action, and meekly goes away with his wife. Such is the story I was told, and though I believe it to be true I should like to see the story carried out before vouching for its accuracy.

Although the feast for the Coral Girl's wedding was not such a brilliant affair as that for the son of Chief Too, it was a great day in her life. She soon settled down to the ordinary life of the wife of a full Black Blood. Before very long she came up against a trouble which has been one of the most terrible scourges of Nosuland. Typhoid fever came to the home, and then the days were very black indeed. Typhoid is one of the greatest enemies of a Nosu home. The stories that come to one about the ravages of this pestilence are heart-rending. While I am writing this, away over some hills at the back there are a number of Nosu ill with typhoid, and several have died. So virulent is it in that direction that the folk say: "Ill one die one."

Two or three years ago typhoid attacked an aborigine family. Every member of the family died and the neighbours were too afraid of contagion to bury the dead. I was told that dogs devoured the corpses. This happened south of the Yangtse, and not among the hills of Nosuland. I have heard typhoid stories even worse than this.

Coral Beads and her husband both fell ill. The wizards came and went through their incantations, hoping to drive away the demon that is so much dreaded. They failed, as

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164 they so often fail, and both the sick folk died, leaving two little orphan boys behind. Somewhere on the hills of Nosu-land there is a small circle of stones. Just below the soil there rest a few ashes, and these are the remains of the Girl with the Coral Beads.

628 Her brother Vri-ha lives on and takes his share in the tribal fights. He and the Nosu who boxed with the Frenchman had a quarrel, and it was determined to fight it out. The boxer's band was the stronger, and drove Vri-ha and his party into a tower. It was proposed to burn the tower down, but better counsels prevailed, and the attacking party retired. As they were retiring Vri-ha fired and killed one of the boxer's men. There is no chance yet of the quarrel between these two relatives being made up. Again blood will have to wipe out blood and the vicious circle will continue to revolve its round of death.

000 Over the scenes that seemed so fair a short time ago these terrible troubles have come. Leprosy and suicide have taken away the brave Vri-nlee. The black scourge, typhoid, has sent Coral Beads and her husband to the cremation fires, and the tribal fights have separated relatives who seemed so friendly when Mr Long and Nhe-jah-jah were wandering around among the hills of Nosuland.

The white towers along the valley of the Upper Yangtse still tell their story of the fear of the hillmen. The Chinese near the rushing waters still sing their songs of love and passion and the raids of the aborigines. Mr Tien is still the chief man of the ferry town, but, in spite of marrying many wives, has no son. Providence is therefore said to be on the side of the many who have suffered from his all-too-successful plottings. The rapids at Shin Chan Keo roar and tumble

487 or travel in a sedan chair. Of course, to cross a little stream in straw sandals poses no great problem, but it is baffling when the streams are large and difficult to ford. This problem is particularly serious in the summer when mountain floods cause the sudden swelling of many streams. The waters of Mei-ku River, especially, often reach up to the chest, making it impossible to ford, while swimming in the turbulent waters is quite dangerous. These circumstances were great handicaps in our passage through Liang-shan. With the exception of the food situation, autumn and winter are a more suitable time for traveling in Liang-shan. But, since the territory there is very much above sea-level, it is most uncomfortable to wade through icy cold water in winter.

484 Besides swollen streams, there are other seasonal hinderances to traveling in the summer. The Lolo's exaggerated fear of heat, which can hardly be equalled by other people, makes it difficult to persuade them to take a walk in the mountains, not to say to take a trip to Lei-po or Hsi-ch'ang with additional burdens on their backs. But this aid is necessary, for the luggage of the Chinese, unlike that of the I, cannot consist of a simple ch'a-er-wo, and is too heavy for the traveler himself to carry. If Chinese coolies cannot be found and the I obstinately refuse to go, that would be a real impasse. Another reason why the I do not wish to travel in summer is that it is a busy agricultural season. Furthermore, sanitary conditions at the frontiers are very backward, and in summer contagious diseases such as cholera, dysentery etc., often break out in the more populous sections. The I, fearing illness as they do a tiger, are even more reluctant to set out. Such were the problems we came upon in our trip through Liang-shan.

• [164] Two or three months before our arrival, dysentery (which the I call "hot disease") broke out in Lei-po, and the I dared not descend the mountains to go there. For this reason the magistrate Chang P'ei-ken had to turn back mid-way en route to Lei-po. When we met him this time in Hsi-ch'ang, he strongly advised us to go to Liang-shan later so as to avoid the same difficulties. On account of the pressure of time, however, we insisted on leaving immediately, and indeed encountered many annoyances later at Mo-shih chia. Frankly, there is no hope of undertaking a field study of Liang-shan without a will as determined as /129/ that of T'ang Seng /also known as Tripitaka, the hero of the novel Hsi-yu chi/ in search of the Buddhist Scripture. During our preparations in Hsi-ch'ang, we encountered more dissuasion than encouragement. Floods, "hot diseases," the danger of being

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

585 visit. Anciently the shortest period was three years, but some allow ten or more years to elapse before the first visit home is paid. Two or three years are then often spent with the parents.

776 Like the Miao, and other races of China,
755 the No-su live in great fear of demons. They understand hardly anything about medicine, and so exorcists are in constant demand. What we have said of the Miao and their superstitions in reference to demons might be repeated almost word for word about the No-su. When it is known that disease has visited a neighbour's house, a pole seven feet long is erected in a conspicuous place in a thicket some distance from the house of any one who wishes to be safe. On the pole an old ploughshare is fixed, and it is supposed that when the spirit who controls the disease sees the ploughshare he will retire to a distance from these homesteads.

[164] There is a fever called *No-ma-tsi* which works
757 great havoc among the No-su every year. No person will stay by the sick-bed to nurse the unfortunate patient. Food and water are placed by the bedside, the sick one is covered with a quilt and left at the mercy of the disease. Since the patient will perspire as the fever progresses, heavy stones are placed upon the quilt that it may not be thrown off and the patient take